

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

We are sure that our readers, and that Members and Associates of the London Spiritualist Alliance, have read with pleasure the announcement of the forthcoming meetings in the beautiful and commodious rooms of the Royal Society of British Artists. In every way this marks an advance all along the line of the work and enterprise of the Alliance which, we feel confident, will be warmly welcomed by all its friends.

The opening meeting, on October 23rd, will be a brilliant social 'function,' at which, in addition to the Exhibition of Pictures and the music, we shall have the welcome presence of Mrs. Rosamond Templeton, better known, perhaps, as Mrs. Laurence Oliphant, who will give a brief address. Every one of the following meetings for this year will be notable for various reasons. Madame d'Espérance on 'What I know of Materialisations'; Mr. Mead, on the great subject of the 'Higher Spiritualism in earliest Christendom,' and Mr. Dyne on the very remarkable discoveries of Professor Bose, in relation to indications of what is boldly called 'Life' in the inorganic world, cannot fail to attract large and thoughtful audiences. But last, though not least, we shall be glad to welcome the scholarly writer and notable artist, Sir Wyke Bayliss, both for his own personality and as the distinguished and honoured President of the Royal Society of British Artists. Apart from that, his highly original and piquant subject, 'Art, *contra* the World, the Flesh, and the Devil,' will, of itself, suffice to make this a memorable evening.

We believe that all the meetings, throughout the Session, will occur at times when an Exhibition of Pictures will be held, and that all the rooms will be open to the audiences.

It ought to be known that the tenancy of these attractive rooms partakes of the character of an experiment. It will involve a large additional outlay, and not a little additional planning and work; but the Council of the Alliance believe that a spirited policy will eventually 'pay'; and it is their strong desire to push on in faith. May their courage and confidence be rewarded!

Messrs. Swan Sonnenschein and Co. have just published a new edition of Dr. Alfred Russel Wallace's chatty and informing book, 'The Wonderful Century.' The book, however, is revised and largely re-written; 'substantially a new work' Dr. Wallace calls it; the chapters on Locomotion by Land and Sea, Photography, Chemistry, Electricity and Astronomy, being new or largely increased.

The long chapter on Vaccination is dismissed with a blessing, and will be published as a separate pamphlet.

Spiritualism is not named in the Table of Contents or the Index, but a sixteen-page chapter on 'The Opposition to Hypnotism and Psychical Research' meets the case to some extent. This chapter is included in Part II. of the book, amongst the late century's 'Failures,' and, in it, Dr. Wallace rebukes the revilers and reiterates his confidence in the facts set forth in his book, 'Miracles and Modern Spiritualism.' The following is well worth repeating:—

The great lesson to be learnt from our review of this subject is distrust of all *à priori* judgments as to facts; for the whole history of the progress of human knowledge, and especially of that department of knowledge now known as psychical research, renders it certain that, whenever the scientific men or popular teachers of any age have denied, on *à priori* grounds of impossibility or opposition to the 'laws of nature,' the facts observed and recorded by numerous investigators of average honesty and intelligence, these deniers *have always been wrong.*

Mr. Philip Wellby has just published a book on 'Jesus, the last great Initiate,' by Edouard Schuré, translated by F. Rothwell, B.A. Mr. Schuré believes that the problem of the origin of the Messianic consciousness in Jesus cannot be solved without the aid of 'intuition and esoteric tradition.' He says, 'It is by means of this esoteric light, the inner flame of all religions, the central truth of all fruitful philosophy, that I have attempted to reconstruct along its main lines the life of Jesus': and he takes the Gospel of 'Saint John' as an example of esoteric teaching, giving the 'inner depths of the doctrine, the secret teaching, the meaning of the promise, the esoteric reserve,' as 'the Gospel of the Spirit.'

This is dangerous doctrine, as it may easily lead to the falling back upon one's own fantastic notions or arbitrary guesses as identical with 'the inner flame' revealing the hidden truth. We see signs of this in M. Schuré's book, which, in other respects, is enlightening, and, in a certain degree, fascinating.

'Kymry,' dating from 'Anubis' (a periodical) sends us 'Arrows from the Chase,' a cluster of predictions. Some of them are sufficiently startling. This year Russia and France are to war against England and Japan. Next year, in July or October, 'exit Tory party.' In July, 1906, 'South Africa rises: a bad year for King George and Mr. Chamberlain.' In August, September, 1910, 'exit German Emperor.' In 1926, 'Republic in England, in all the Royal horoscopes.' That is enough for the present! As regards the past, 'Kymry' says:—

I predicted long before the event the Fashoda and Kiachow crises, the Boer War, the small-pox epidemic and great mortality of children (in South Africa), the retirement of Lord Salisbury and succession of his nephew, exactly or to within a month. I predicted a death in the Royal family on 30th July, 1900, a month before. I was the only astrologer in the world who foresaw Queen Victoria's death, and predicted the same in Latin or French on postcards to about sixty great newspapers of the world.

'The Christian Register' (U.S.A.) prints a thoughtful paper on Agnosticism, which it sees everywhere, in relation to Theology, Human Nature, Society and Politics, and which it interprets as a distinct note of the time: but it maintains that it is a temporary note; that present-day agnosticism is only the note of dissatisfaction with past forms of faith and civilisation, preliminary to advance in all directions. It says:—

These forms of agnosticism have a common cause, and have similar effects. We believe they are transient moods, and accompanied, as they often are, with sincerity and a high sense of duty. We believe that they will tend towards new forms of faith which will be more calm and wise and strong than those which have gone before. We shall have revivals, we believe, not marked by the excitement and enthusiasm which breed wrath against dissenters, but a revival of faith in human nature, faith in the people, and faith in government by the people, and faith in God which will have the calmness of certainty, the clarity of confidence, and the good will which can be patient while it works. Because the search for truth is always rewarded, the agnostic with open mind is prepared for the revelations of truth of which he approves, but which for the present he only hopes.

We entirely agree with this, and feel that its assertion is important. It is well that we should understand those who go forth from the camp or who decline to enter in. The heretics, the rebels, the protesters, the nonconformists, the unbelievers and doubters have nearly all been either right or needed.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, Pall Mall, S.W.

(Near the National Gallery),

ON FRIDAY, OCTOBER 23RD, AT 7 P.M.

Short Addresses by MRS. ROSAMOND TEMPLETON (Mrs. Laurence Oliphant) and other friends, at 8 o'clock.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.

A NEW SOCIETY.—A correspondent writes: 'The Shepherds' Bush Progressive Spiritualist Society held a successful inaugural meeting on Sunday last, under the presidency of Mr. Robert King, when Dr. W. Harlow Davis gave successful clairvoyant descriptions, and an excellent musical programme was contributed by Mrs. Effie Bathe and other friends. This enterprise will be conducted upon the broadest lines, without bias in favour of any school or cult of Spiritualism or psychology, and will cater for those who wish to see the movement placed on a high level of culture, and its teachings presented with dignity and refinement. So long as it continues on this basis, therefore, it is to be hoped the society will not only live and flourish, but be the precursor of others inspired by similar exalted motives, which must necessarily make for unity.'

THE committee of the Vrilya Club desire to announce that the inaugural meeting of their winter session, which will extend from October to May, will be held on October 14th, at the Modern Gallery, 175, Bond-street, at 8 o'clock. Admission by invitation ticket only. Particulars and cards will be duly forwarded to all correspondents.—[ADVT.]

PRELIMINARY DIFFICULTIES.

By H. A. DALLAS.

XI.

Impersonating Spirits and Fraud.

This is a subject fraught with perplexity: and as I have very little to suggest in connection with it, I should not have attempted to say anything on the matter at all if I had not been specially requested to do so. In response to that request I offer a few reflections which present themselves to me for the consideration of those who read these articles.

I approach the subject with the more diffidence because I have had scarcely any experience of the kind which might qualify me to express an opinion. I can only remember two occasions on which I experienced what seemed to me to be obviously impersonation on the part of a communicating intelligence. Of course I cannot be sure that impersonation has never occurred with me in other cases; but I have never had any strong assurance of it except twice, and on neither occasion was I really deceived.

On one of these two occasions I was with a friend, whose trustworthiness was quite beyond suspicion. Through her hand the name of a personal friend of my own, who had died, was written, but the kind of remarks which accompanied this name and the erroneous reply to a question which I put, were quite sufficient to satisfy me that the personality communicating was *not* my friend; and we at once broke off the attempt to get further communications at that time.

That the communicator was not my friend I am convinced. I am not, however, equally certain that this was a case of impersonation by a discarnate intelligence. The medium through whom the writing came knew of my friend, and knew also that I had previously received what I had reason to think was a genuine message from her; and I am not *quite* sure that her own mind may not have unintentionally originated the writing which came through her. I do not, for reasons into which it is needless to enter, think that in this instance that is the most likely explanation, but it is a possible one, and, therefore, the incident will serve to illustrate the first suggestion I wish to make; and that is, that although doubtless deliberate personation on the part of mischievous spirits does sometimes occur, it probably occurs less frequently than is commonly supposed. The remarks made already concerning fictitious personalities are applicable in this connection. What the mediumistic mind may sometimes do in relation to fictitious personalities, it may also do for real personalities, *i.e.*, the medium may quite unintentionally simulate a person whose name and characteristics are known. If we recognise this possibility, it is reasonable to suppose that the occurrence of this contingency is not limited to incarnate intelligences; it may sometimes happen that a discarnate intelligence, in attempting to communicate under the difficulties referred to in the last article, may transfer to the medium's mind another name and may even appear to assume the rôle of another character, and this without having any intention to deceive; the cause of the error may possibly be due to the fact that the name adopted and the character associated with it are prominently present to the mind of the communicator, or are strongly in the mind of the medium. Most people who have had any personal experience of mediumship will recognise the reasonableness of this suggestion, and will be able to recall cases in point. I will mention one which occurred in the case of a relative of my own:—

On one occasion a name was given and was immediately corrected. The real name, however, was not supplied instead of the one which it was alleged had been erroneously given; the communicating spirit was apparently sufficiently clear to know that the wrong name had been transferred, but was not clear enough to give the right one. If this had been a case of intentional personation there would have been no reason why the correction should have been made. The name already mentioned was one known to those present, and would have been accepted. If it had not been corrected from the other

side, and if the mistake had, later, been discovered on this side, this occurrence would possibly have been classed as a case of impersonation. There may be numberless instances in which this sort of confusion occurs: and it may be that the use of well-known names ought frequently to be thus accounted for, and it is not improbable that the style and thought of some other personality may in some degree be thus unintentionally adopted and transmitted. In this life one frequently meets persons who are naturally unconscious imitators; persons who to a certain extent alter their style of speech and manner according to the company they are in. We have all known people who have this habit, who are, perhaps, unaware of it themselves, and who certainly have not the smallest fraudulent intention, but who imitate very readily the manner and even adopt the ideas of the people with whom they are thrown. These possibilities may equally exist in the unseen societies of spirits, and should make us pause before we assume that our communicators are wilful deceivers.

Moreover, it is definitely stated in some auto-writings that in the other life there are groups or bands of spirits, and that sometimes a communicator will not give his personal name, but the name of his group. In Mrs. Underwood's book the term 'banded universalities' occurs in connection with the idea of groups. Let us imagine for a moment that communication with America were as difficult to carry on as is communication between the incarnate and the discarnate, and let us suppose that the inhabitants of the United States of America knew something of Browning, but were unaware that he had died, or that a 'Browning Society' had ever been formed in England; if under these circumstances a member of that society were to attempt to transmit the ideas contained in some of Browning's writings, and were to give the name of Browning as a reference, New Englanders might either suppose that the message came from Browning, or that they were being imposed upon.

Of course there are cases which these considerations will not adequately explain, but it seems to me that it is desirable to weigh every alternative before having resort to the hypothesis of deliberate fraud. It cannot be denied that there are fraudulent spirits and fraudulent mediums, but there is something very unhealthy in the readiness with which the theory of fraud is adopted as the solution of every perplexing circumstance that may arise in connection with this subject. We must bear in mind that the constant assumption that deceit exists may engender it. The persistent suspicion of fraud in those with whom we deal is a canker which may breed fraud in the sensitive media of consciousness.

I am very far indeed from wishing to suggest that credulity should be substituted for caution, or obtuseness for acuteness of observation, or weakness for the virility of an open mind; I would only plead that open-mindedness should be real and observation extended, and that the most obvious explanation of facts should not be accepted necessarily as the most probably correct; but that other possibilities, based on a profounder analysis, and a more careful comparison of facts, should be duly weighed.

A friend lately told me that on one occasion two spirits were communicating by raps or tilts of the table at the same time, and upon inquiry it was found that neither of them was aware of the fact that the other was communicating. When the reason for this was asked the reply given was to the effect that the two spirits were in different states, and that this was in the spirit world equivalent to difference of locality on earth. Confusion thus caused might easily appear to be impersonation.

And, finally, if impersonation occurs let us always remember that the impersonator is a fellow being, and reclaimable. A spirit who thus mischievously enters into communication has, nevertheless, a claim upon us. 'All souls are mine, saith the Lord'—and if God's then ours. If we meet a deceiver as Christ would meet him, we may succeed in turning him into a friend. Quiet and kindly persuasion has been used effectually in these cases. Force can do nothing, and fear will do worse than nothing, but love is the power which can never be exerted without results, though the results may not always be apparent to us.

H. A. DALLAS.

LETTERS FROM MR. J. J. MORSE.

XI.

The present letter will contain the narrative of my concluding experiences in Australasia, my departure thence, and some incidents of the voyage across the Pacific Ocean.

Auckland, N.Z.

The scene of my final labours was the city of Auckland, N.Z. It is a large and important seaport, and at one time was the capital city of the colony. It has a magnificent harbour, while the splendid Hauraki Gulf stretches inland for some fifty miles or more. Lofty mountain ranges rise on all sides; in the centre of the harbour the giant mountain Rangitoto raises his hoary head, and, right on the edge of the city, actually within the city limits, an extinct volcano, Mount Eden, stands as a monument of what Nature did in past times; indeed the craters of over sixteen extinct volcanoes can be readily counted from the summit of Eden's crater. The city is well built, has a number of little townlets round the shores of the harbour, and is blessed (?) with an electric car service, the vehicles for which are those rejected by a light railway syndicate at home! Of all the noisy, unwieldy, and uncomfortable things on wheels I have ever seen, or ridden in, these Auckland cars easily come first!

Miss Morse in Auckland.

Miss Morse preceded me in Auckland, but the same society retained us both—the Auckland Society of Spiritual Progress. The meetings are held in a small church previously occupied by one of the denominations. It is comfortably seated, neatly decorated, and well suited in every way for the use of the Society; it is called the 'Spiritualist Church.' Miss Morse gave four lectures and on each occasion the church was literally crowded to suffocation. The friends were loud in their praises to me of the work done by her, their only regret being that she was unable to remain with them for a longer term. During my stay I held three meetings, each of which was splendidly attended, though on the Sunday evening it literally rained a deluge! A very pleasing incident was associated with the visit, during which Miss Morse's birthday occurred. On the evening of that day the officers and members of the Society assembled at the house of our highly esteemed hosts, Mr. and Mrs. Robb (Mr. Robb is the Ferry Master of the important Northcote ferry service), and during the evening the vice-president, Mr. Molloy, on behalf of the Society, presented Miss Morse with a beautiful greenstone, silver mounted paper-knife, a very handsome souvenir. The officers and friends spoke highly of the regard in which Miss Morse was held, and the warm place she occupied in the hearts of young and old alike. The gathering was a very happy one and a most gratifying termination to Miss Morse's services. The Society in question has had many vicissitudes, but is now on a firm basis. Among the mediums we met was Miss Venables, formerly of Blackburn, who, as a medical clairvoyante, is meeting with marked success. The friends treated us all most kindly, doing everything to contribute to the pleasure of our stay with them. So kind were they, indeed, that we were extremely reluctant to bid them adieu when the day of our departure arrived. As time and tide, however, will not be stayed we were compelled to say adieu, and on the afternoon of July 10th we boarded the ss. 'Ventura,' which presently bore us outside the harbour, and our journey 'upwards' was commenced.

Across the Pacific Ocean.

The land slowly faded from view, the air was cool and the sky cloudless, even though it was winter; and darkness came before five o'clock. On the third day out the cold decreased, and then each succeeding day grew warmer and warmer until on the fifth day we fully realised what tropical heat could mean. On that day we anchored in the harbour of Pago Pago, an island in the Samoan group, and owned by the United States. Very soon the natives flocked around us in boats of all sorts and sizes. On such occasions the Samoan appears in full dress, consisting of gaudy calico pants, accompanied, in some cases by singlets,

or coats, for the men. The ladies appear in equally gaudy garbs of, what I believe is called, the Mother Hubbard variety. Men and women swim like ducks. The children dive for coins, and all are born hucksterers, and know how to drive a good bargain. On coming of age the new man pays a severe penalty on entering into man's estate. He is tattooed from the waist to the knees in an almost solid pattern of lines, bars, and twists, not a single inch of the skin escaping the operation! The pain is so intense that many actually succumb under the process; so I was informed. Of course the missionary is there, and sends home glowing accounts of his success, his reports reading funnily in the light of life as it is, in those islands of the Southern seas. At Pago Pago, which, by the way, is pronounced 'Pango Pango' by the natives, the Mormons maintain a missionary station. We obtained a few curios, and after literally stewing in the humid heat of the land-locked harbour we were glad to sail out into the open sea once again.

Fanning Island.

Two days later we sighted Fanning Island, the new mid-ocean station of the Pacific cable. It is a long, low-lying island, and a lonely place for the residence of the cable staff. Coconut palms abound, their feathery tops, and the rich green tropical verdure, making a pretty picture, but not inviting enough to tempt one to remain. The water of the ocean was the most lovely sapphire blue imaginable. The steamer simply 'lay to,' and the few passengers we received came out in rowing boats. The heat was now very great, and many slept on deck at night, for the cabins were too stuffy, and badly ventilated in most cases.

Honolulu.

We 'ploughed the main' for five more days and then came to the wharf at Honolulu, the capital of the Hawaiian Islands. We remained for nine hours, nearly everybody spending the day ashore. This was the loveliest portion of the voyage. The city is a quaint mixture of native and modern times. It has many quite up-to-date business buildings, and several fine hotels. Numbers of the stores are carried on by Chinese, Japanese, and Portuguese merchants, with, of course, a proportionate number of Americans. The streets are narrow, which is an advantage in a sunny land. There are several seashore resorts, one for surf bathing at Waikiki Beach, and another amidst the sugar plantations. One of the sights is Pacific Heights, which is really the summit of an old-time volcano. The first portion of the trip is made in a particularly antiquated sort of horse car, drawn by one horse and driven by a man who is driver and conductor also! But the road along which the car runs is like a dream of fairyland. Beautiful residences, with lawns like velvet, palms of many varieties, and flowers, and flower-bearing trees, in tropical profusion and beauty, were to be seen on both sides of the road for the first portion of the ride. The second stage of the trip was accomplished in an electric car, which zig-zagged up the side of the heights, the summit of which was some six hundred feet above. Suburban residences abounded again, surrounded by beautiful flowers and trees, the whole making a most charming panorama. The crest of the hill having been reached, there spread before us the ocean, the harbour, the town, and ranges of hills and fertile valleys, the whole constituting a picture which will long be remembered for its charm and variety of detail. We returned to the level and in due course reluctantly went on board. Shortly afterwards the steamer left the wharf and the final portion of the voyage was entered upon.

Arrival in the United States.

Six days after leaving Honolulu, that is on Monday, July 27th, we sighted the Farallones, a group of islands some thirty miles from San Francisco, and about three hours later we steamed between the Heads and entered the bay of San Francisco, our voyage of nearly 7,000 miles being ended. In addition to our baggage we were the happy (?) possessors of an additional day! Sailing eastwards, we 'picked up' a day, and to accommodate the ship's 'reckoning' the extra day was given us as an additional Saturday, whereby the crew had an extra working day, and the company saved the cost of two Sunday dinners, which are the dinners of the week.

American port officials are seen at about their worst in San Francisco. Medical examinations; catechisms as searching as if the passengers were anarchists, criminals or paupers; and an almost grudging admission at last, were among the things to be encountered before Uncle Sam would receive his visitors from afar. Of course such inquisition was not imposed upon American citizens, but 'foreigners' had the full benefit of the rigid laws governing their entrance into the States. The Customs officers were much more agreeable, and performed their duties with commendable courtesy and despatch. What befel us after landing, and what has been done during our stay in this city, must form the materials of my next communication. We leave here for Boston on Tuesday next, and shall complete our 3,400 miles train journey on the following Sunday night. To-day it is just one year since we landed in Melbourne; a year hence we shall be quite settled at home, and very pleased we shall be when that is our happy fortune once again.

San Francisco, Cal., U.S.A.

September 4th, 1903.

A CLAIRVOYANT PREDICTION.

The account given by Mr. Piddington in your issue of September 19th of the course taken by himself, as the representative of the Society for Psychical Research, to solve the accuracy of the 'Prediction of the Servian Assassinations,' is exceedingly gratifying, for, as a very interested member of that Society, I have to thank the present controversy on this subject, that it has brought into print the methods of the Society's officers.

It has been one of the deplored conditions that we, as outside members, are never able to get any account of the work done by active members, except in what we hear at the regular meetings, when a paper is read and a certain amount of discussion follows, and in the meagre cases in the Journal. Therefore the dealing with a case of this kind and the steps taken to sift the truth, printed for public perusal, will help, perhaps, to make more loyal members, and it is to be hoped that others will join the ranks when they know that there are those who give their voluntary and honorary service for the purpose. There has been a certain reticence in giving out what has been done, which has created a murmur of discontent that may not have reached those busy with the work of the Society. The subject is of such largely growing interest that inquirers, diffident up to the present on the score of religion, will doubtless soon increase now that religion is acquiring a broader view with advanced knowledge and is throwing off somewhat of the garb of dogmatic ritual and acquiring the light of individual responsibility.

A closing phrase in Mr. Piddington's paper, 'I am anxious to know the truth about predictions, whether they are possible or whether they are not,' emboldens me to give you the following personal experience:—

'On the night of August 12th I had retired to bed and was lying awake, but with my eyes closed, when I was conscious of a vivid red flash which usually heralds a possible clairvoyance with me. Being very much awake, I was on the alert to note what might appear to my clairvoyant sight, and I may here add that I always see with my eyes shut. The first thing I saw was a large oval, grey, cloud-like mist. This cloud lighted up, like the light turned on to a sheet for magic lantern pictures, except that it was oval. In the centre was the filmy outline of an unfocused picture which looked like the figure of a man. This was gradually brought into focus, and as it appeared more distinctly I first recognised that the form was familiar, and then in my mind I ejaculated, as it became more distinct, "It is like the Marquis of Salisbury," and then "It is the Marquis of Salisbury!" As it faded I could hardly believe my clairvoyant sight, but, before I had had time to wonder, the impression, as vivid as spoken words, came to me in the exact words I give: "The Marquis of Salisbury is in imminent danger of passing over." So little inclined was I to admit the impression that I argued in my mind, "What nonsense! I know nothing of the Marquis of Salisbury, and have not seen or heard anything to induce such an impression to come to me." I had no sooner answered myself in this way than the same clairvoyant

figure appeared again in the same way and in the same slow manner, but more distinct, just the figure of the man facing me with his head stooped between his shoulders. I then heard the voice of impression, with the picture before me, "The Marquis of Salisbury will die before the month is out!" I answered myself again, "What nonsense it is to let myself think this; of course it is only imagination of some kind." Then came the evasive response in answer to my attitude of thought, "Well, he will die before the year is out." Then the picture faded, and somehow I felt satisfied in having overcome my first impression.

'That evening I told the vision and impression to my son, who was on the eve of returning to duty in South Africa, and we discussed the "pros and cons" of the reason of the experience, without arriving at any solution except that there was none, and that there had been nothing within our ken to produce it. The next morning at breakfast, he and I, in discussing South Africa and politics, &c., touched on the late Prime Minister. I confessed a deplorable ignorance of politics proper, and the essentially intuitive estimate I make of the position of things, and my inborn faculty of impulsive judgment of character. I avowed my admiration for the late Prime Minister, adding that I thought his reticence made his strength, and that it was wonderful that a man who had held such a position towards the nation for so many years should have dropped out of office, without a word against him even by the Opposition; and that he should, moreover, have so entirely retired from public gaze as he had done, so that there had not been even a paragraph about him or his doings in the papers for many weeks; therefore I wondered all the more at having seen him as I did on the night of the 12th. My son agreed with me, but whilst I was occupied with my household duties he called out to me, "You will be astonished to hear the news in the paper (we do not get the London paper till 10.30 a.m.), 'Lord Salisbury—Serious Indisposition.'"

'I need not say my astonishment was great, for although I have an intense belief in psychic power, having had much experience in thirty-six years of my life, I nevertheless distrust my own experiences on account of my fear of being carried away into error.

'I must now ask you to let me carry you into the sequel of my experience, which is the reason of my sending this to your paper, as it will be best understood by Spiritualists.

'We were holding a private séance, at which there were only three present, on August 22nd. I am occasionally controlled, and at one time during the sitting my guide took possession and said: "Friends, light breaks far away for that Grand Soul that passes over to us; even now he stands with us at the gates of life." The two other sitters, knowing of my vision and impressions with regard to the Marquis of Salisbury, looked at the hour and made a note of it and conversed about him as the subject of the communication, and as their allusion was not contradicted by the communicating intelligence, they concluded that their inference was correct; and on my becoming normal I was told what had been said.

'On Sunday morning in church I heard with some mixed amazement of Lord Salisbury's death, and went down to the "Echo" office to see if the exact hour of his decease had been stated, that I might compare it with the hour given at the séance the evening before, and the telegram posted read, "The Marquis of Salisbury died last night at 9.15." I then went straight to my friend's house where the sitting was held and asked him at what hour it had been notified that the spirit had quitted the body, and he answered, "9.26."

'I need only add that no one was further from my normal mind than the late Marquis of Salisbury, that I am quite prepared for any train of ordinary solutions, and shall be quite ready to give up the "extraordinary" in my own mind if anyone can prove it "ordinary."

'The entry of what occurred on the night of the 12th was made in my diary on August 13th, on which day it was related to my son and another friend, whose memory, however, fails him as to exact date, but to whom it would not have been related if it had not been of a psychic and unaccountable nature. The announcement of the "illness" did not appear until the morning of the 14th; the notice of the spirit passing over was given at a séance on the 22nd, ten minutes after the demise, and the telegram stating hour of death did not appear until the morning of August 23rd.

'I regret, from the fact of my not having sooner thought of sending this for publication, and my son having left for Africa, that I am unable to append a corroboration from him. It so often happens that even careful investigators forget to make a note of what they may hear with regard to predictions, or even of other experiences, and that much valuable and what might be accurate information is necessarily lost, as in the case of "The Servian Assassinations." If all present had in some few words recorded, in diary or other form, what they had seen or heard of

the conduct or words of the medium, there might have been something accurate to go upon instead of the unsatisfactory accounts of some weeks after.

'I am unable to publish my name, but any communications or questions will be willingly answered by applying for my name and address to the Office of "LIGHT."

SRES.

THE SERVIAN MASSACRE PREDICTION.

May I be permitted to say that it is impossible for a person who is not mediumistic to judge of the difficulties to be met by a medium? The effort of hearing voices from a disembodied world may be likened to the strain of listening to, and of reporting accurately, a faint whisper heard in the din of Oxford-circus.

To give an example: At one time I was interested in the welfare of a society of Russian Jews living in New York who were, strange to say, followers of Robert Owen. Among them was a remarkable young girl. The 'Voice' which guides me said to me 'Help, tenderly, this young woman, because she is in danger of committing suicide on account of an unhappy love-affair.' In addition I seemed to hear 'The man is Mr. L.' Mr. L. was a married gentleman, prepossessing, rich, and influential, who was the benefactor of the colony. I knew that he greatly admired the talented young girl, to whom we may give the name of Myrah. Thus I believed that Myrah was greatly troubled because she loved a man who was married.

However, I did all I could for her, until at the end of a year I was called to England. I told her that I would write to her each week as long as I was absent. After a time I received no answers, and I sent to America to ask about Myrah. She had killed herself by taking poison after an interview with a young Jew in the colony—a stranger to me—an interview wherein she had avowed her love, and he had told her that he could not care for her.

Thus, I had received the first part of the message correctly. Myrah was hopelessly in love, and she was in danger of taking her life. But the last part, *i.e.*, that she was attached to Mr. L., was unconsciously added by me, because of circumstances which seemed to warrant this assumption.

A further example may be given of a different kind. 'The Mediators,' just published at the Office of 'LIGHT,' is an inspiration, and not self-evolved. In other words, I feel assured that minds wiser and stronger than my own have dictated it, because it is a better book than I am able to write. Nevertheless, as it is stated, thirty years of my life have been given to this task, because I have had to destroy huge piles of manuscript with which I was not satisfied. Over and over and over again have I listened, striving afresh, because I knew that I had not received, with precision, the thought that was to be conveyed to me.

Let us now apply to one point in the Servian prophecy these examples, showing how difficult psychical discernment may be. The medium perceived a little child, and yet no child was there. But a child ardently desired, though never born, had occupied the minds of the Servian household, and this dream-child could easily be mistaken for an actual child by a sensitive, in touch with the thought-atmosphere of this home.

The critic may object: If clairaudience and clairvoyance are so little trustworthy, of what use are they? I would say in answer: We can see and hear spiritual things, not with material, but only with spiritual, senses. It is our business, then, if we wish to be in touch with heaven, to discover how these senses may be best trained, for a true Anglo-Saxon never recoils from a task because it is difficult. Difficult it is, enormously so, to see and hear aright! but it is not impossible.

Let us then pray together that we may attain to a greater precision in the psychical realm, but do not let us waste time in deploring the fact that evolution must needs be slow where development is complex.

ROSAMOND TEMPLETON
(Mrs. Laurence Oliphant).

MRS. M. HAMILTON desires us to notify that she has now returned to town to resume her work as a magnetic healer. Her professional announcement will be found on the last page.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, OCTOBER 10th, 1903.

Light,

A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

THE BRITISH ASSOCIATION SERMONS.

The late meetings of the British Association at Southport were introduced as usual by discourses by chosen preachers; and this year's batch, so far as we can judge from the newspapers, appear to be about up to the average. Indeed, until they introduce a little more originality and modernness—we had almost said, a little more reality—they can never be anything but respectable, proper, and decorous, in the same old sense of pious mediocrity.

In one respect, however, we think we detect, in two or three of the discourses, a note which, more or less, is audible in most of them—a note which, perhaps, is best indicated by the following brief sentence in the sermon of Dr. Moulton, of Didsbury College—'Must we not be driven on to push into the unknown? The great achievement of Science must be to reveal the mightiness of the unknown.' We believe it, and we rejoice to find the preachers becoming aware of it. Not so very many years ago, Science was upbraided and pushed back by British Association preachers; and, even at Southport, at these very services, Science was told to mind its own business and keep its own place. But the business of Science is extending to every area, and it can keep its own place only by going wherever it can. For our own part, we are convinced that Dr. Moulton was well-advised in calling upon Science to push out into the Unknown, to reveal its mightiness, if it can: and we should not be at all surprised if, from the laboratory and not from the altar, there ultimately came the clearest revealings concerning human evolution into the unseen.

Another of the discourses with signs of life in it was preached by the Rev. J. O. Bevan, Vice-President of the Conference of Corresponding Societies of the British Association. This discourse was almost entirely an attempt to answer the question, 'Is there room for a God in such a system as that which the scientist reveals to us?' The answer almost entirely turned upon the discovery of that vital and essential Unity in Nature and Life which is the clearest and strongest note of modern Philosophy and Science. 'The idea of the unity of God has been distinctly advanced by modern Science,' said the preacher. The Hebrews, in a remarkable way, got hold of that sublime generalisation, and, in spite of all their lapses, held by it and ultimately transmitted it, as a great germ of truth, to receptive spirits whose triumphs have yet to come. Everywhere, said the preacher, we find this underlying, this internal, this all-binding unity:—

There is a likeness of form, constitution, mode and direction of motion in the bodies composing the solar system, and

even of the celestial universe to its utmost verge. The spectro-scope also reveals an identity of material. The physicist groups the salient phenomena under laws which have a unity as wonderful as far-reaching: those relating to conservation of energy, gravitation, evolution, chemical equivalence, and the like. He has adduced the essential unity of the elements composing the entire kingdom of nature, both vegetable and animal, and of man in all countries in his physical and mental structure and function. He has made known the tendency to linguistic similarity—the languages of most civilised and historic peoples being grouped into a few main divisions. He has set forth a unity of moral and spiritual development—man's spiritual instincts showing no trace of dying out even in the fierce light of physical discovery.

'Man's spiritual instincts showing no trace of dying out':—that is true. We might even venture the assertion that 'in the fierce light of physical discovery,' the spiritual instincts and inferences intensify both in clearness and importance.

But the Bishop of Ripon's sermon was perhaps the best in thought as it was the best recognised of the Sunday's utterances. This notable preacher also caught the dominant note of most of the discourses—the supremacy of spirit and of spiritual laws, and the tracing of evolutionary processes into the spirit-world. The purpose of God in the creation of Man, said the Bishop, was to lead him on into the experience of a larger and fuller life, wherein he could find full expression for his energies. Translated into scientific terms, and pushed home, this simply means, as we have said, the tracing of evolutionary processes into a spirit-world. The things visible and invisible, he said, were not antagonistic; they were mutually contributable to the progress of mankind; but we must affirm the supremacy and abidingness of spiritual things. 'The things that are seen are evanescent, but the things that are not seen are eternal' is good science as well as good Scripture. Everything visible is subject to change and crumbling, and the most arrogant of material things and of all expressions of will and law pass away, but the spiritual forces, and will and law, themselves remain:—

Somehow or other, things seen are constantly changing. It is not the harvest which lasts, but the laws which govern it. So it is with history. Nations and individuals, the things seen, pass away; but though the individual actors are gone, the things unseen, the principles determining their actions, remain unseen. Arthur and his Knights of the Round Table no longer live, but the spirit of man's love and hate, the spirit of chivalry and of human interest and compassion remain. So we reach the conclusion; the invisible things are the eternal laws, but the visible things that appeal to our sense of beauty, and sometimes to our pity, are subject to irrevocable change.

All this we note with natural interest and satisfaction. The central thought of it is 'in the air': no one can escape from it, neither Lord Kelvin in his laboratory nor the Bishop in his pulpit. The Mind behind its expression in what we call Matter: the Will behind the Phenomena; the Intention behind the Manifestation; the Soul behind the Senses; all these press upon us with steady and insistent claim: and they will, they must, be heard. We believe that sincere and intelligent Agnosticism itself is only a cleanser of the path. In due time it will become 'the voice of one crying in the wilderness, "Prepare ye the way of the Lord: make straight in the desert a highway for our God."'

TO CORRESPONDENTS.

No use can be made of any communication which is not accompanied by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Contributions of original poetry are respectfully declined.

'Mr. Harte's Message.'—Some communications have reached us in regard to Mr. Harte's Automatic Message. They will appear in due course.

'THE MEDIATORS.'*

Nearly a century ago, a German thinker of profound capacity declared that it was the business of philosophy to discover the principles of religion in physics. Long previously, again, the ill-understood ideal-realism of Jacob Boehme laid the deepest foundation for the unitary conception of spiritual and natural laws. And in England, the present generation has seen some notable attempts to deliver theology and the spiritual life from metaphysical abstraction, and scientific intelligence from negations or from agnosticism. But the immediate predecessor of the book before us, though not once mentioned in its pages, is, doubtless, Laurence Oliphant's 'Scientific Religion.' We have here the same ideal of a spiritual system constructed by forces primarily physical, or which science recognises only in physical operation. 'Spirit and matter,' says Mrs. Templeton, 'are manifestations, perfect and imperfect, of the same life-principle; and hence, they are governed by the same laws; the discoveries of physical science apply, therefore, to spirit as to matter.' And we have, in this book, the same sustained attempt to elucidate spiritual processes and results in terms of physical science and of mathematical conceptions, that characterised Oliphant's daring speculation. We have here, indeed, surpassed the stage at which the method could be adequately described as analogical. We are required to see the universe of Nature and man in course of construction and perfectionment by virtue of principles of which the present range of science demonstrates only a particular application, while offering the type of a transcendent validity. 'Push-and-pull,' the last words of the mechanical conception associated with Materialism, become the synonyms of an all-embracing and all-elevating spiritual law. The terminology of religion and ethics finds itself more or less contentedly replaced by terms of physics, and even theology is asked to submit to the precedence of forces which represent the author's ultimate view of reality and origin. Herein, indeed, Mrs. Templeton appears rather as the subject than as the mistress of her method. Nor is her account of the genesis of consciousness more satisfactory than that of Schopenhauer or Von Hartmann, to which it has some resemblance. But she is undoubtedly right in regarding the human evolution as a progressive reaction on an established divine order of vital intelligence.

The primary conception of the book is pantheistic, saved, nevertheless, from the consequent dependence of the eternal God on the slow moving world of time, by a 'Mediator' whose reactions are immediate. This thought—so far as it can be summarised here—is as follows: Man is the atonic disintegration of God, the aim of this dismemberment being 'an all-representing variety in an all-including unity,' through a process of re-centralisation to which the separated parts are urged and empowered, in obedience to the law of the Conservation of Energy, or of a gain of force equal to its expenditure:—

'Thus, as in the material realm "an equivalent gain" is always ensured where loss is suffered, "the sum of the potential and dynamic energies ever remaining a constant quantity," so in the spiritual world, if it be moved like the physical world, men who are potential gods may become dynamic gods, and, hence, the equivalent gain, returned, at last, for all the sufferings of penitent mortal pain, is God Almighty, who is the Vis Viva or Living Force, exchanged for human tensions or attractions, to use the phraseology of science, in order to describe a spiritual process. If then, it may be suggested that spirit and matter are similarly governed, a just scheme may be outlined, capable of developing uncounted millions of human-divine images, which are equal to His original divinity; and it is only through this disintegration of Himself, harmoniously re-integrated through the choices of men, that an all-including Creator may fashion a new life-force, for the nature of things dictates that a universal Perfection has this sole means of evolving an addition to its Wholeness or Holiness.'

But this scheme of Devolution or Involution primarily implies a suspension of the Divine Personality, pending evolutionary restoration through the creature. Unless this

consequence is avoided, God, the fontal Vis Viva, the First Person of the Trinitarian conception, abnegates His transcendent Unity, being represented only at the basal extremities of an infinitely differentiated deposit, and is sunk in the temporality of the re-unifying process. And all this is stated in terms of physical dynamics, identifying the whole metaphysic of the subject with scientific equivalents. But now we are introduced to the Mediator, as necessary alike to God, to man, and to the world. Through Him, time is reconciled to eternity, the rectilinearly disjunct motions of descent and ascent are converted to instantaneous circular completion, an unretarded vibration ceaselessly reinstates God in His Personal Unity, while manifesting Him in His creative variety. A universal human will, standing for a provisionally anarchical dispersion, prompt where that is slow, loyal where that is faithless, negating perversity, and affirming fulfilment of the creative purpose—that is Christ in dynamically restorative relation to God:—

'He is the instantaneous and wholly efficient Utilizer Godward, and the carefully slow Manipulator man-ward of all the tension areas, i.e., the separations and the sins which may be consequent thereon—introduced by the sacrificial dismemberment of the Creator to form men and nature; and this Mediatorial Office must be performed in such a manner as to evolve and to maintain, through the act itself, the power of the Mediator who performs it, as His mission is to add a new use, without despoiling, throughout one breath, the First Person, because to disturb this Causal God is to throw the whole orderly scheme back into chaos. Thus, our Saviour must furnish the divine Energy which He requires to re-form God, to repay Himself, and to protect and develop a slow, body-weighted humanity, through the productiveness of His own work, as He cannot borrow Power.'

The claim that 'through physical nature we may understand clearly the at-one-ment of the Mediator,' must be appreciated at its worth by the reader who studies the author's application of physical principles. Such a notice as the present can only indicate the line of argument. With this view, it remains to be said that the Holy Ghost, or Third Person, is conceived in exclusive relation to the particular human will. The idea appears to be (though this is not clearly stated) that it is the regenerate personality of the race itself, when the work of the Mediator is complete, which constitutes the Third Person of the Trinity.

We have here, then, in the first instance, a conception not unlike the Hegelian—though widely different in method—of Creation as a 'Fall of God,' unity provisionally lost in differentiation, and awaiting vital restoration through the evolution of human consciousness.* And though we have this consequence immediately negated by the author's idea of the Mediator, it remains that the Divine Personality is committed to a creaturely reaction, and it is only in so far as that is secured, that we can speak at all of *transcendent* Deity. We may well admit that, philosophically, it is impossible to conceive creation as an arbitrary and contingent act; we must represent it as necessary, *sub specie aeternitatis*, to the complete process of Manifestation. But in the logic of Manifestation it is a later 'moment,' pre-supposing, not conditioning, the Trinitarian hypostasis. Nor is the 'disintegration of God,' though a conception easily adaptable to the author's scientific analogies, at all necessary to them, or in itself. This old philosophical fallacy is avoided by the Platonic idea—in abeyance, indeed, in orthodox theology, but restored by Jacob Boehme—of the Eternal Nature, the true world, manifesting and upheld by the Divine Thought, the differentiated substantial qualities in all perfect community and harmony (the 'Temperature'), the 'Creation' being represented by their subjective sensibility or self-ness, especially in man, whose will is either to union or apartness.

*Hegel, indeed, in a memorable passage, explicitly denied this dependence of God on the temporality of man, and even declared that the counter exposition of his great contemporary critic, Franz von Baader, expressed his own view. But the schism among his interpreters and followers leaves this point problematical. And, moreover, it is very difficult to reconcile the statement in the 'Logik,' above referred to, with a summary of his philosophy in this respect, in the 'Philosophie des Geistes.' 'God is God only in so far as he knows himself: his self-knowledge is, further, his self-knowledge in man, and man's knowledge of God, which proceeds to man's self-knowledge in God.'

*'The Mediators,' By ROSAMOND TEMPLETON (Mrs. Laurence Oliphant). London: Office of 'LIGHT,' 110, St. Martin's-lane, W.C. 3s. 6d. net. Post free 3s. 9d.

All the 'tensions,' 'Repulsion—Attractions,' and 'Vis Viva' of the author's scientific scheme result equally from these opposite tendencies of the human will, without any possible disturbance of the Archetypal World, that 'Discourse of God,' in the patristic phrase, which is His primary manifestation, expressing and guaranteeing the Eternal Consciousness. The idea is conceivable quite simply by reference to our own intellectual and artistic life. All our works of any kind presuppose their ideal form in our minds, in which our consciousness reposes, whatever may happen to the objective or out-wrought expression. If we do not part with ourselves in creating, if, on the contrary, we only thus become more definitely and vitally conscious of what is in us, we have lost nothing, actually or potentially, by imparting the life of external form to our products. And if we could complete the idea of creation by animating these products with consciousness and will, their possible aberration from our thought and intention of them would not deprive us, the creators, of the ideals which are at the same time their own transcendent reality and truth. Our purpose, indeed, would be that, as external representatives of our thought, they should react faithfully upon it, or speak and act 'in character.'* But it is only a secondary degree of our self-manifestation that would be retarded by their failure or delay to conform to their creaturely truth. Our task would then be a re-creation of the products (1) through an objective type (the Mediator) offered to them; (2) through the influence of that type acting upon their aberrant conditions (the Holy Spirit). The appeal would be of the true Word to their perception and intelligence, and of the true Spirit to their disposition and will. And in this redemptive business all the scientific dynamic would have a spiritual operation similar to that of its physical 'laws,' and we could conceive it in conformity with the processes so ingeniously described in this book. The danger besetting such speculations as Mrs. Templeton's is that of leaving out of account what may be termed the internal sphere of completion, the Godhead eternally constituted 'without the creature.' The 'Mediator,' is thus as necessary, in that same character, to God as to man, because it is the human reaction which, after all, upholds the consciousness of God. We must, therefore, have a perfect Man, not less to ensure that this reaction should be immediate for the sake of God, than that He should be the indwelling assurance of the salvation of the creature. There are, perhaps, many now to whom this will be an acceptable conclusion. But it is not the Scriptural or the Christian conception, which, apparently, Mrs. Templeton professes to interpret. Nor is it philosophically unassailable.

It is also to be remembered that our physical science is still inchoate, and it is permissible to believe that its completion must owe even more to spiritual knowledge and experience, than the advancement of the latter to it. We have been too little accustomed to associate sanctity with transcendent understanding. Yet, given the science of its own process, we can as easily conceive an analogical application from above as from below. Meanwhile, however, we must take what we can get, and the generalisation of our natural knowledge to the inclusion of spiritual verities is an indisputable aid to a rational apprehension of the latter.

It is to be hoped that no reader of this notice will suppose that it gives an adequate sketch of Mrs. Templeton's whole argument. Short as the book is (and we are promised an expanded edition), it deals with many important scientific conceptions in application to the spiritual theme. That of Darwinian Evolution, for one, is subjected to a critique (which its followers might not admit to be entirely just), and is replaced by a deeper view. The idea of organic solidarity is developed, in scientific fashion, to consequences lucidly expounded, and often admirably phrased. Now and then the style reminds us of the rolling and rhythmic periods which characterised the joint production of Oliphant and his first wife in 'Sympneumata.' The

numerous diagrams will, it is to be hoped, assist the attentive reader to understand the conditions and processes described. Occasionally, a word or two may jar: we fancy, for instance, that most ears would prefer 'erraticity' to 'erracticalness.' But such things are hardly worth mention. The book is a notable contribution to thought, and worthy of the succession to 'Scientific Religion.'

C. C. M.

PSYCHO-THERAPEUTIC SOCIETY.

OPENING OF SESSION 1903-4.

The formal opening of the winter session of the Psycho-Therapeutic Society took place on Friday, September 25th, when there was a good attendance of members and associates at the headquarters, 3, Bayley-street, Bedford-square, W.C., to hear Mr. J. H. Pugh, B.A., M.R.C.S., L.S.A., lecture on 'Travelling Experience of Psycho-Therapeutics.'

Mr. George Spriggs (the President of the Society), who occupied the chair, said the opening of the third winter session found the Society in a flourishing condition; indeed, it was better off in every way than it had ever been before. (Hear, hear.) Not only had the number of its supporters increased, but its operations were being conducted on a more extensive scale, and he hoped that before long its income would be sufficiently great to permit of larger premises being acquired, the present accommodation being so limited that it militated against the further success of the work. With regard to the free treatment of the poor, that phase of the Society's labours was gradually developing on practical lines, and since the annual meeting in July the number of patients had greatly increased. In order to show that the officers and committee had not been idle during the summer, he might say that he had just gone through the books of the Society and found that from August 24th last to that day, September 25th, no fewer than sixty free treatments had been given in that room. (Applause.) And, what was equally important, these treatments had been appreciated by the poor patients, as proved by letters and the coins dropped into the box at the door. (Hear, hear.) In order, moreover, to see with what success those treatments had been attended they had only to read in the 'Psycho-Therapeutic Journal' from time to time the reports of the cures that had been, and were being, effected. Members and associates were welcome to attend when treatment was being given, and so see for themselves the good work that was being done. All the workers in the Society gave their services absolutely free of charge, and he sincerely trusted that the movement would continue to receive increased support. (Applause.)

A Doctor on Drugs.

In the course of his lecture Mr. Pugh gave an amusing account of his experiences as a doctor on board men-of-war and passenger vessels, in support of the Society's advocacy of treatment by mesmerism, hypnotism and suggestion, as opposed to the exclusive use of drugs. Summing up his experience of extended travel during the past five years in all quarters of the globe, he said he was confirmed in his belief that for healing, in this world generally, drug treatment did not come first. Faith, both of the physician and the patient, came before it, as did also nursing, with its attention to freshness, food, warmth and position; whilst finally there was that force which the Psycho-Therapeutic Society was investigating—a force with something more in it than faith, sympathy, or suggestion, and which would, he thought, be separated from these by the name of 'psychic force.' Its position in the treatment of disease seemed to have been neglected strangely in this country, but it should be their aim to get it restored to its use in healing, and to learn what it was and whence it came, and how it could be controlled.

On board a passenger ship there were always many in a 'psychic' state. It was well understood by sailors, who looked on 'passengers' as different from people in ordinary conditions of life. One heard such remarks as 'Passengers are a nuisance,' 'Passengers should be froze stiff till the voyage ends and then thawed out,' 'Wonder how the passengers will behave this trip,' &c. (Laughter.) There were many grades of *mal-de-mer*, and many came under its influence who scouted sea-sickness. This psychic state required psychic treatment, of which he would give an example. Last March the steamer he was on picked up at Fiji passengers from New Zealand who had been

* In productions of literary imagination, for instance, authors of genius have frequently declared that something like this actually happens. The fictitious characters acquire a quasi-independence and vitality, they react spontaneously, and delineate themselves in the work without any further conscious trouble to the writer.

severely pitched and tossed during the previous four days. One burly, plethoric, second-class single man was prostrated. He had been doctored by an orthodox qualified doctor, a much travelled fellow passenger, until in despair he sent for the ship's surgeon, who had seldom the confidence of the crew or passengers. After getting the stewardess to coax him in vain to take some suitable nourishment, he took him one of a certain Count's anti-mal-de-mer pilules. He had previously tried them with no success due to their drug value, but he impressed this man with the great name and position of the Count, got his confidence, gave him the pin's-head pilule, and—a tumbler-full of very hot water. The result was immediate improvement. (Laughter.) If now asked why he used a Count's pills, his reply was that Counts created more confidence than ship's surgeons could. (Laughter.)

He did not deny drugs a value other than one of mere belief existing either in the mind of the giver or of the taker. But he never forgot the tale of his Regius Professor of Physics at Cambridge, of the patients in Bartholomew's being treated with cobweb for acute rheumatism, when it was noted that those who knew they were having cobweb improved, as did also those who had bread given them as pretended cobweb; but those who had cobweb given them as ordinary un-named treatment showed no signs of change. (Laughter.)

An amusing illustration of drugless treatment had occurred in Fiji, where he was called by a white man to his South Sea native wife, who was pining away, refusing food, and having wild fits of excitement at intervals. He concluded she was in what they called 'the sulks,' which was really a serious complaint, occasionally ending in death. He got her husband to interpret that he would send her some medicine to put her right quite soon, but first she must be well smacked—(laughter)—which part of the treatment he indicated by pantomime. (Renewed laughter.) He saw the large eyes open in astonishment, then a look of belief in his friendliness and desire for her health. Next the lips parted, showing the splendid white teeth, and a peal of laughter followed. The husband told him three days later that the medicine had done wonders—(laughter)—and one more visit, with the pantomime suggestion of the smacking to come, made the second bottle of nasty stuff put her on the right way for recovery. Of course, added Mr. Pugh, it was breaking the spell by laughter that 'did the trick.'

LONDON SPIRITUALIST ALLIANCE, LTD.

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, at 110, St. Martin's-lane, W.C., by Mr. Alfred Peters, on Tuesday next, October 13th, and by Miss MacCreadie on the 20th and 27th. These sésances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These sésances will be held every Friday, at 3 p.m., prompt, commencing on October 9th. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. Friends who desire to put questions upon matters connected with Spiritualism—or life here and hereafter—would do well to bring them already written.

PSYCHIC CULTURE.—Mr. Frederic Thurstan has kindly consented to conduct another series of classes for Members and Associates at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of October 23rd, and subsequent meetings on the afternoons of the usual fortnightly meetings of the Alliance, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Saturday, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

THE GERMAN PSYCHICAL JOURNALS.

The current issue of the 'Uebersinnliche Welt,' is a double number—for August and September. It contains the conclusions of several long articles, including Colonel de Rochas' 'Levitation of the Human Body,' accompanied by various illustrations, taken from pictures of the old masters, of the levitations of saints. In conclusion Colonel de Rochas writes: 'I have, I think, brought forward sufficient instances to show that levitation is a veritable phenomenon, and it occurs much more frequently than would at first be imagined.'

In a paper, headed 'An Anti-Criticism,' Dr. Walter Bormann takes up the cudgels in defence of Eusapia Paladino, who has been attacked—in company with mediums and mediumship generally—by Professor Dessoir in an address given by him before the Psychological Society of Berlin, and re-published in the widely read 'Berliner Local Anzeiger.' This gentleman, it is said, was formerly a contributor to 'Uebersinnliche Welt,' but, though still a student of the occult, has gone over to the camp of the materialists. He was one of the 'experts' examined at the recent Rothe trial, and seems anxious to do all in his power—according to Dr. Bormann—to discredit Spiritism. Dr. Bormann challenges Professor Dessoir to answer three leading questions which he puts to him, and this will probably elicit some further controversy on the subject.

From an Italian paper, 'Gazetta del Popolo,' an account is reproduced of some remarkable spontaneous spiritistic phenomena in a house in Turin. These manifestations, given through raps, were the subject of inquiry by Professor Lombroso, in whose presence the spirit declared that he was a Russian, by name Pasquale Kapoff, who had died in that house—of which he had been a tenant for forty years—at the age of seventy-five. The town authorities, it is said, had taken every possible precaution against the possibility of imposture and the sitting at which the revelations were made took place in the presence of the police, soldiers, and numerous other persons. Professor Lombroso is inclined to think that one of the two children of the Miniotti family, who occupied that part of the house where the annoying disturbances occurred, must have been the unconscious mediums, as the rappings never began till after seven o'clock, when they had been put to bed. All the inhabitants of the house hope that now the tiresome old Russian has relieved his feelings by making these communications and many others, he will be contented and leave them in peace.

From the 'Luce e Ombra' Luise Hitz quotes the following from the pen of Signor Caccia, which in view of the general interest felt in the disappearance of the unfortunate lady doctor, Miss Hickman, may be especially interesting. Signor Caccia said:—

'In a private house in London, in attendance on a sick bed, were a doctor, a nursing sister, and a young novice from one of the first hospitals of London. At the sick bed a most unpardonable blunder or oversight occurred. The doctor accused the sister of this, and she, on her part, laid the blame on the young nurse.

'This poor girl took the matter so to heart that she took to flight. In her terror, though knowing herself to be perfectly innocent, she feared that she might be sent to prison, and concealed herself from even her nearest relatives. Every attempt was made to discover her whereabouts, but in vain.

'In the hospital much anxiety was felt at the disappearance of the young novice, the more so as another, even more serious fault was committed, and thereby her innocence of the previous one clearly proved.

'Now, it must be said that the afore-mentioned nursing sister was in the process of development as a medium. One day, as she was alone in the house, she felt that she was falling into a trance and hastened into the apartments of a family who lived in the same house and who took care of her while in this condition. She was placed in an easy chair and soon it was seen that she was under the influence of her control, who called himself "Romeley." Her voice changed and assumed a manly tone. One of my friends (writes Caccia) was present, and wrote down the communication given through the medium in a powerful man's voice. It was as follows:—

"This medium here present, as well as the superintendent of the hospital, would gladly know what has become of the

young nurse who has disappeared. She is in the greatest distress and it is high time she should be relieved."

"The medium then awoke and the message was communicated to her. The sister immediately telegraphed to the address and the answer ran: "I am here, but in the greatest want."

"Money was sent at once to the nurse, who came back, and was given a month's holiday with two pounds a week.

"Everyone in the hospital is acquainted with these facts and accounts for them in different ways."

It is not quite impossible that the whereabouts, or more probably the unhappy fate, of Miss Hickman might be revealed by similar means.

M. T.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Thought Force.

SIR,—We are face to face again with an acute crisis of misery and cruelty under Turkish rule. A few days ago I was conversing with a minister of religion who was evidently earnestly devoted to the interests of his parishioners, and giving time and thought to serve them. When I mentioned the Macedonian crisis to him, however, he frankly stated that the matter did not much hold his attention or arouse his interest. He is only one instance among very many.

There are so many sorrows and miseries in the world that we cannot realise them all, and this fact, combined with a sense of helpless impotency, tends to deaden feeling, and makes even kind hearts prone to justify to themselves an attitude of indifference; they put away the thoughts they feel incompetent to deal with. But when the daily papers are teeming with horrors, and when these are thrust upon the attention of all European nations, can this attitude of indifference be otherwise than culpable? We are not bound, it is true, to realise all the sufferings of the human race; we cannot do it; but when they are vividly and repeatedly brought to the collective notice of the nations the claim upon our attention comes with all the force of a Divine command. God Himself seems to say, '*Behold and see.*'

'LIGHT' is not a journal whose main object is philanthropy, and certainly politics should be rigidly excluded. I have therefore asked myself on what grounds do I feel justified in bringing this matter before its readers, already familiar with it through the daily papers, and I answer myself that I am justified because this is essentially a matter calling for the action of spirits—primarily incarnate spirits; the unseen powers must work through our spiritual activities. The activities of spirits lie mainly in the region of thought. As Spiritualists we recognise that thought is creative, that here is the realm of causes. It seems to me that this terrible evil, which is degrading to the consciousness of civilised nations; which seems to mock our religious ideals and to paralyse intelligent action, should force us to ask ourselves the question: Do we really believe in the power of thought? or is this only a theory upon which we are not prepared to act? If we do believe in it, then to think rightly about this matter is of supreme importance. If all right-minded and spiritual persons would try to create a righteous thought-atmosphere, a compassionate thought-atmosphere, a moral thought-atmosphere, and each one would contribute his quota of energetic will, now in the hour of crisis, can we doubt what the result would be? There are certain members of the human race who are alone the responsible representatives of the nations, but their action may be, will be, largely determined by the tides of thought which are created by the rank and file who compose the masses. When the Christian conscience has stimulated the collective wills of men and women to assert that these shameful and hideous deeds of violence and wickedness shall not be sanctioned or tolerated by any nation governing in Europe, then the Turkish Government will be impotent to withstand them, and law and order will ere long be established in Macedonia, as it has been in Syria and in other provinces reclaimed from oppressive misrule. As a means towards this end, let us realise our spiritual capacities; we are not impotent—we can THINK.

H. A. DALLAS.

The Servian Predictions.

SIR,—It may interest many of your readers to know that I have done all which lay within my power to grant Mr. W. T. Stead the inquiry he has so strenuously demanded from the Society for Psychical Research, but that no notice whatever has been taken of my courteous and practical proposals. I have

requested Mr. Stead to point out the statement in my letter to the 'St. James's Gazette' which he considers irrelevant, but he has so far refused to comply with this request. Mr. Long has also been requested to name the statement of mine which he has declared to be false, but in this direction I have also met with silence.

Mr. Piddington is quite right. I am biased, but not against Spiritualism; my bias is only resting upon what has taken place at séances which I have attended, and more particularly the séance which followed the Gatti Rodesano dinner.

The first letter sent to the 'St. James's Gazette' was written very hurriedly in the waiting room at Fenchurch-street Station, and there I made a spontaneous attack upon the published assertions of Mr. Stead and his friends; while the second letter was written in answer to Mr. Stead's letter in the 'St. James's Gazette,' and if it is in any way irrelevant, it is made so by the channel which Mr. Stead had grooved for it by his mis-statements.

I will pass over all which has been said about myself, and merely record the fact that every statement made by me is true, and if this is not considered correct by Mr. Stead, he has his remedy in his own hand, for I am desirous of appearing before any impartial tribunal and submitting myself to cross-examination, providing Mr. Stead and his friends do likewise, and there finding that satisfaction which is evidently far removed from the field of assertion and counter-assertion.

I am an agnostic, and as such I attended the séance, not that I might antagonise, but that I might watch and possibly learn. I did not appear as a wolf in sheep's clothing, for all present knew distinctly my views upon the subject. I have watched, I have learnt, but I am sorry to record the fact that my learning has only made me more suspicious and still more watchfully disposed towards the professionals of the Spiritualists' fold. I say this feelingly, for I have many sincere and honest-minded friends among the Spiritualists, and I have no desire to antagonise, but would rather harmonise the conflicting elements, were that possible. Thus I have incurred the displeasure of some by recording the truth, and having done so I must continue to defend the truth which is attacked. I have, therefore, made arrangements with my friend, 'Saladin,' of the 'Agnostic Journal,' and my statement will shortly appear in that journal, since Mr. Stead has not been courteous enough to publish what I have written, but has rather endeavoured to belittle all which was not in agreement with his own and his 'friends' assertions. The chief witnesses for my side are W. T. Stead, Mrs. Burchell, and the people who are opposing my record. From their own descriptions, I find all which is required to prove the veracity of what I have written.

'SYLVANUS.'

SIR,—There is one definite assertion in Mr. Piddington's statement which it is due to Mrs. Burchell should be at once flatly contradicted, viz., that 'Mrs. Burchell had been talking in the afternoon for some two hours at least, perhaps longer, and in that time had not scored a single success.'

This shows that Mr. Piddington neglected his duty, for had he but referred to the file of 'LIGHT' which is no doubt kept in the society's library, he would have seen statements made by some who were present. Successful psychometry under the conditions which prevailed at the time being out of the question, the guide of the medium, after two or three attempts, requested that a private room should be provided and sitters admitted singly or in couples. Some eight or ten of the guests availed themselves of the opportunity, and several of them afterwards stood up and expressed both surprise and gratification at the tests which they had received. During the dinner I asked Mr. Stead's secretary whether he would take notes at the after séance, but he replied, 'No, I do not think it worth while.'

This was unfortunate, as, it being a private party, it would of course have been an impertinence for any of the guests to have taken down any messages but their own. As is my invariable custom (and would that it were more general), I did write down what was said to me, and this has already been partially verified in one particular and completely so in another. It is an interesting fact that the last time Mrs. Burchell gave psychometry at Leeds the hall was packed an hour before the meeting commenced, and hundreds were turned away disappointed.

H. BLACKWELL.

SIR,—Mr. J. G. Piddington in his criticism of the evidence for the prediction of the Servian assassinations in 'LIGHT,' of September 19th, seems to regard that of Mr. Macdonald alone as being quite sufficient, although there are so many others to whom he might have applied for information regarding the facts of this case. I beg to thank Mr. Gilbert Elliot, also Miss E. Katharine Bates for their fair and open letters in 'LIGHT,' of

September 26th. Myself being the medium, I have left it to abler pens than my own to reply to Mr. Piddington, but there are one or two points to which I should like to call attention, as they are mis-statements which should be corrected. In the first place, I was not 'talking for some two hours, off and on, without a single success.' I simply refused to work under the conditions made by Mr. Stead and went to another room; which fact was stated by me in my letter to the 'St. James's Gazette,' of June 16th. With reference to the statement that someone assured Mr. Piddington that 'Mr. Stead told Mrs. Burchell a story about Mr. L.,' the fact is it was I who told Mr. L. the story in reference to the gipsy and the descendants of his race. I did not then know who he was, and therefore, I beg to assure Mr. Piddington that my memory was not at fault as he suggests. After the prediction was given and Mr. L. had said it was a true description, Mr. MacDonald, of course, knew all about it and had much to say in passing criticism, but the facts beat him.

Now Mr. Piddington argues that because no notes were taken at the time by anyone, no prediction was given! but I have the Servian Minister's letter thanking me for the one I gave. I also send you a copy of the interview given by me to a representative of the 'Leeds Mercury' before any details of the massacre were known to me or anyone else. (This will tell if my memory was at fault.) Also a copy of my letter to the 'St. James's Gazette,' from which Mr. Piddington gave only an extract. These will enable you to judge whether Mr. Piddington has been able to make out a clear case for the Society for Psychical Research.

The point is—Was a prediction made on March 20th? If so, will telepathy explain it? I am quite as anxious for the truth as the Society for Psychical Research, but in my humble opinion Mr. Piddington has not made out his case.

(MRS.) J. BURCHELL.

SIR,—Your correspondent 'Bidston' gathers that I repudiate the idea of telepathy because the Servian Minister was not present at the café. But my remark was meant to show that the Psychical Research Society had not ascertained the facts of the affair which Mr. Stead asked them to investigate. We contend that there was *prima facie* case for inquiry. And probably the matter would have received the attention that is the *raison d'être* of the Society if it had done what was necessary to ascertain what happened at the café. Then, there might have been elicited data for conclusions. As to causes—I do not say that telepathy might not have been one of them. I do say that in case of telepathy, and the manifoldness of cause and effect, the best way of assigning effects to their immediate causes is to observe facts as they occur by the light of a mind unshadowed by preconceived notions. Deduction and inference are valuable when resting on induction. Often it is right to let learning wait upon attention.

October 3rd.

GILBERT ELLIOT.

'Preliminary Difficulties.'

SIR,—My own experience agrees with that of Miss Ellie Johnson, namely, that for twenty-four of clairvoyant experiences, I should only have one clairaudient; with me, therefore, clairaudience is far less frequent; and I have never had any experience (to my knowledge) of hearing the voice of anyone now alive. The voices are strange to me, in some cases appearing not to be addressed to me at all; and in others, very decidedly so, giving my name to attract attention.

For instance; I was lying down in the afternoon on the sofa one day, having a touch of rheumatism in my back, and being tired. As soon as I had done so I heard a voice say, close in my ear, 'Dear Mrs. S., I will sit by you.' This was the first time I had ever heard myself addressed by name, and it surprised me, as it seemed to imply: 1st. That the speaker did not know me as an intimate friend, or would have called me by my Christian name; 2nd, that whoever spoke could see me, or would not have guessed that I was lying down, it being quite unusual for me to do so in the daytime.

Another time I was reading a money article in a newspaper and making calculations in my head on this subject, when I heard distinctly, 'Mrs. S., I give you a warning.' I paused at once in my sums, and, no more coming, I asked mentally what the warning was for, but had no answer; nor did I get one in automatic writing afterwards. In fact, I never had any explanation of this, and should have been glad of a more extended confidence, as shortly afterwards I had a good deal of unpleasant business on my hands, and was much troubled to know what to do for the best. I notice in Mrs. J. Stannard's address on 'The Facts and Philosophy of Psychometry,' delivered on December 4th, 1902, that she mentions being addressed by name, and was thanked for her trouble in psycho-

metrising for a young man, by his mother, seen in a mental picture, the lady being alive, and the whole form of the sentence and manner being very characteristic of her.

I have only once heard a voice with a mental picture, and then did not see the person who spoke; but generally the voice is heard without any clairvoyance attending it in my case.

ASTRA.

'Have Women Souls?'

SIR,—May I thank Mr. Basil A. Cochrane for his valuable information that the Qur'an is not responsible for the belief that women have no souls, and hence that it is not a fixed creed?

It is difficult to discover the cause of this conviction. In what proportions it may be ascribed to the present environment and to the past failures of these women, is a subtle question. I can only testify to this fact: During the many years that I lived in the Orient, I never heard a Mohammedan say 'I will consult my mother, wife, or sister.' So far as I could observe, he would have been as likely to say 'I will consult my cow.'

I have sometimes wondered whether the Orient could be the dumping ground for aristocrats who had failed to do their duty in former incarnations. Certain it is that the poorest felaheen, the dirtiest Bedouin women, have courtly manners. There is a distinct difference between the peasants of Palestine and the peasants of any other country in which I have lived. From whence came this instinct of good breeding? Is it possible that these enslaved women, without influence, had dirty souls and yet wore dainty raiment in days of yore, and so God, in His mercy, has permitted the filth to become external and visible in order that it may be the more swiftly cleansed? Who can tell, seeing that He has an endless patience and infinite resources, to be utilised in furthering the development of His children?

ROSAMOND TEMPLETON.

'A Lover of Light.'

SIR,—I am interested to find from the letter of your correspondent, 'A Lover of Light,' that there are others besides myself who see blue flames in the fire. This phenomenon has been a frequent one with me for many years past; the colour of the flames or glow surrounding the ordinary coal fire resembling that given by sea drift-wood or by salt thrown in the flames. To my thinking it is the spiritual or astral aura of the fire, with which every thing—we are told—is surrounded; this would only be seen by those in whom clairvoyant vision is in some measure developed, as is the case with myself.

I should be glad to hear of anyone having similar experiences, and of a possible explanation of them.

M. T.

SIR,—The letter in your issue of September 26th from 'A Lover of Light' makes my experience, described on August 29th, quite as interesting to me; and I am still hopeful that some reader of your paper, happily more advanced than I in matters psychical, will be able to give both of us some satisfying meaning and reason for the phenomena which I am in the habit of calling 'Spirit Lights.' Should 'A Lover of Light' care to communicate with me direct I should be glad to open a correspondence on the subject in question—possibly to our mutual advantage. I notice, with pleasure, the portrait of Mrs. Rosamond Templeton in last week's 'LIGHT,' as it reminds me of my great indebtedness to that wonderful and brilliant writer, Laurence Oliphant. I refer particularly to his ethical and mystic teaching as set forth in 'Scientific Religion' and 'Sympneumata.' Can any of your readers inform me whether his teaching was in any way altered or extended during the last few years of earth-life? Also if there exists at the present time any community living the life in accordance with the sympneumatic impulse?

W. H. DOWNING.

Kinton Cottage, Olton,
Near Birmingham.

'Needless Cruelty.'

SIR,—In reply to the letter of Mr. C. Delolme, in 'LIGHT' of September 19th, I would say that I hold not only what he calls the 'repulsive' view that no cruelty is unnecessary, but also the wider (more repulsive?) view that *nothing* is unnecessary.

It is all in the scheme of which we ourselves form a part. It is as presumptuous for us to declare dogmatically that anything is 'unnecessary' as it would be for a caterpillar to demand that a certain tree should be removed from 'his' garden because, to him, its leaves were unfit for food, and therefore 'unnecessary.' The tree is necessary to the scheme of the garden, or it would not be there; and cruelty is neces-

sary to the scheme of the universe, or it would not be there. Neither caterpillars nor men are qualified to judge in the matter.

When cruelty is no longer necessary it will disappear. There is no room for the 'unnecessary' in the universe. What *is* is necessary, or it would not exist.

How can we, who are ourselves part of the system, rise above it, and say positively what is, and what is not, right?

As to pain being illusion, I did *not* say that pain was illusion *on the plane on which it is undergone*. If it were, there would be no such thing as pain. But I *do* say that pain is seen to be largely illusion from the plane beyond it.

As an instance, I would give the case of the baby who cries for the moon. When he is unable to have the moon, his disappointment (and disappointment is pain) is to him, no doubt, very real. But we, who have advanced a stage beyond, see the absurdity and illusion of the thing. And is not this probably the case all the way up?

To Mr. Delolme's remark that I should 'offer my body at the shrine of vivisection' (why 'shrine?' is vivisection a deity?), I reply that I do not, because it is not (at present, anyhow) my Karma. If it were, I should have no choice in the matter. Sarcasm is neither reply nor argument.

A solution to the problem of suffering is to be found in a line of John Davidson's—

'If justice is, then there is justice now.'

'Free will, environment, and heredity,' may 'compass us all round,' but I would ask Mr. Delolme whether (a) environment and heredity account for genius; and (b) whether a man who is of the criminal type, *i.e.*, a *born criminal*, can be said to have free will?

I must apologise for taking up so much of your valuable space.

JUVENIS.

Hove, Sussex.

Mr. and Mrs. Everitt in Huddersfield.

SIR,—During the recent visit of our good friends Mr. and Mrs. Everitt to Huddersfield, a somewhat noteworthy séance was held on Thursday, September 23rd. Appropriate passages of Scripture, to be read by way of commencing the séance, were selected by spirit friends by means of raps. The spirit lights were very numerous and brilliant, a peculiarity of the lights being that they gave off no rays by which objects were illuminated, being perfectly self-contained. An interesting feature was the answering of questions by movements of the lights in accordance with the usual code. The direct voice was excellently manifested by 'Znippy' and by friends and relatives of the sitters, amongst those who thus manifested being General Drayson and James Burns. A remarkable incident was furnished by our clairvoyant and clairaudient friend, Mr. Aaron Wilkinson (who was present), who suddenly exclaimed: 'Why, a parrot has flown on my shoulder, and, flapping its wings, has now flown to Mrs. Everitt' (who sat at the opposite end of the table). Mrs. Everitt exclaimed at the same moment that she had felt a strong shock. Mr. Wilkinson said: 'The parrot is singing "God Save the King," and now, flapping its wings again, rises and vanishes.' Now, to all except Mr. and Mrs. Everitt, this was all quite incomprehensible. Mrs. Everitt, however, explained that at home they had had a parrot in charge for some time which had become quite attached to her, and she had received a letter from home only the day previous, in which it was stated that Polly was learning to sing 'God Save the King' to music. In my experience, at least, this is a unique manifestation. Neither Mr. Wilkinson nor any other member of the circle, except Mr. and Mrs. Everitt, had ever heard of the bird at all. It afterwards transpired that since the séance was held the parrot has been fetched away by its owner, and it would seem as though this manifestation was intended to tell Mrs. Everitt of its then forthcoming removal.

Another séance during Mr. and Mrs. Everitt's visit was held on Wednesday, September 30th, when several prominent workers in the cause were present, including Mr. and Mrs. Greenwood (Hebden Bridge), Mrs. Batie, Mr. Alfred Kitson, and Mr. Aaron Wilkinson, clairvoyant; and very harmonious conditions prevailed. As at the first séance, the spirit friends, by means of raps, selected what proved to be eminently suitable readings from the Scriptures, all bearing upon the manifestations which followed. During the singing, a deep bass voice was heard to join in, although there was not a voice of that nature amongst the members of the circle. 'Tomahawk,' a spirit friend of Mrs. Manks (of London), manifested, and spoke in the direct voice in his native tongue, and 'Znippy' took quite a long and animated part in the conversation. The spirit lights were exceedingly interesting as they beat time to the singing, sometimes coming quite close to the sitters, sometimes very high up, and then again close upon the table. James Burns and

James Swindlehurst also manifested. Mr. Aaron Wilkinson added much to the interest by his fine clairvoyant and clairaudient powers, describing amongst others the form of a young lady and giving the name of Mary Louisa Armitage Newsome. This is the daughter of Joseph Armitage, of Batley Carr, and was known to Mr. Alfred Kitson. A young man was also seen, described as a collier, black with coal dust, bearing his spirit light in a safety lamp, and giving the name of Norman, who was also known by Mr. Kitson. An elderly man was also described and the peculiar situation of, and way to, the chapel and burial ground where his body was laid. He was said to have the very uncommon name of Halstead Crabtree and was instantly recognised by Mr. Greenwood. These were some of the features of a truly remarkable séance, long to be remembered by those present. On Sunday, September 27th, Mr. Everitt paid a visit to our Lyceum and took part in the evening meeting, and he also addressed our members at their usual Monday evening meeting, giving an account of some of the wonderful phenomena which have occurred during the mediumistic career of Mrs. Everitt.

Jos. BRIGGS.

Brook-street Society, Huddersfield.

Spiritualists' National Union Fund of Benevolence.

SIR,—Kindly allow me on behalf of my committee to acknowledge the following contributions to the Fund of Benevolence, received during September, and to cordially thank all contributors. I must ask you, sir, to especially convey our thanks to 'H.A.C.,' Genoa, whose generous donations to the two branches of our work are much appreciated.

We have several other kindly friends who send to us anonymously, and I should like to assure them of our gratitude for their welcome subscriptions and practical interest in our work.

For the last four months the amounts received have been less than the amounts paid away in grants to those in need, as, for instance, during September we have received £5 12s. 6d., and have disbursed in twelve grants of varying amounts £7 4s.; hence I would again earnestly appeal to your generous readers for donations or subscriptions, which should be sent to, and will be gratefully received and acknowledged by,

Yours faithfully,

'Morveen,'

(Mrs.) M. H. WALLIS,

6, Station-road, Church End,
Finchley, N.

Hon. Secretary.

AMOUNTS RECEIVED.—From Miss George (subscription book), £1; 'W.S.D.,' 2s. 6d.; Mr. James Martin, 2s. 6d.; 'J.G.,' 2s. 6d.; 'N.H.,' 5s.; 'H.A.C.,' Genoa, per Editor of 'LIGHT,' £4 (£2 for Pensions Fund and £2 for cases of special or immediate need).—Total: £5 12s. 6d.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. G. Tayler Gwinn.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday last Mr. George Cole delivered an able and instructive address on 'Clairvoyance, and How to Develop it.'—E. R. O., Cor. Sec.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. A. J. Faulding gave a nice address on 'Christianity and Spiritualism.' Questions were ably answered at the close. On Sunday next, at 7 p.m., Mr. and Mrs. Roberts.—P.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last our guide 'David' complimented us on our first year's work, and expressed great hopes for our future success. Service as usual on Sunday next.—J. P.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last an enjoyable evening was spent with Mrs. Bewick's guides, who conducted the service throughout, concluding with good clairvoyance.—J. H.

PLYMOUTH.—13, MORLEY-STREET.—On Sunday last Mr. Prince gave an address upon 'The True Worship of God: What is It?' the subject being sent up from the audience. At our quarterly meeting we were glad to be able to report that the society is in a good financial position.—T. A. PRINCE.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—An interesting open meeting was held on September 30th, and on Sunday last Mr. Blamey delivered a splendid discourse on 'These Things the Angels desire to look into.' Excellent clairvoyance by Mrs. Ford.—J. E.

NEWCASTLE-ON-TYNE TEMPERANCE INSTITUTE.—On Wednesday, September 30th, Mrs. Elliott, of South Shields, gave good clairvoyant and psychometrical phenomena. On Sunday last, Mr. Stevenson, of Gateshead, delivered an elevating address on 'Our Spiritual and Mental Auras,' followed by a good after-meeting.—H. S.